

Hasan Asari JCIMS

by Hasan Asari

Submission date: 24-Dec-2023 07:39AM (UTC+0700)

Submission ID: 2264468580

File name: 4._Hasan_Asari.docx (59.1K)

Word count: 5751

Character count: 32039

THE HISTORICAL FOOTPRINT OF INDIA-MUSLIMS IN NORTH SUMATRA: History and Management of the Al-Mukhlis Tebingtinggi Mosque

³⁷ Hasan Asari*, Harun Al-Rasyid, Muaz Tanjung,
Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
Jalan ⁵³Williem Iskandar Pasar V Medan Estate, 20371

e-mail: hasanasari@uinsu.ac.id, harunalrasyid@uinsu.ac.id, muaztanjung@uinsu.ac.id

Muhammad Rifqi Irsyad

Department of History Education, Islamic University of North Sumatra, Indonesia
Jl. ⁴⁵Sisingamangaraja Medan-Indonesia, 20217

e-mail: muhammadrifqyirsyad@gmail.com

Abstract: This study aims to analyze Al-Mukhlis Mosque as evidence of Indian-Muslims important contribution to the history of Tebing Tinggi City. Data were collected from the Religious Court documents that recorded the process of determining the land and mosque waqf status and the nazir. Interviews were also conducted on this ethnicity's descendants who currently manage this mosque and through direct observations. Reliable information about the mosque could be established as regard to its history from the 1920s to the present day. Information on earlier dates was discarded due to variation and lack of authenticity. The historical milestones of the mosque consist of 1) the first waqf in 1920 by Kuti Kaka, 2) change of name from Keling to Al-Mukhlis Mosque in 1950, 3) main restoration in 1978, 4) determination of waqf status by the Tebing Tinggi Religious Court in 1986, and 5) a total renovation in 2014 which birthed the present magnificent mosque. Al-Mukhlis Mosque is generally managed by the Mosque Prosperity Agency appointed by the Ministry of Religious Affairs. The mosque activities include worship, education, and ³⁴neral social activities. Finally, its Indian identity remains valid due to the history and the presence of the Indian-Muslim community as its organizer and funder. It is possible that the mosque can be the starting point for the revival of the role of this ethnicity in the socio-religious history of the city.

Keywords: Indian-Muslim, Mosque, East Sumatra, North Sumatra, Islam

*Corresponding Author

Introduction

Mosque has always been a landmark of the Islamic presence in every region, which is important, specifically in its function as a house of worship. It also carry out diverse functions, specifically in undeveloped surrounding Muslim communities with inadequate social institutions,¹ the presence of a mosque structure is very important as it depicts the historical evidence of Islamic civilization and its numerous dimensions.² It is not only a symbol of piety, rather, it is also an essential part of all aspects of Muslim life. Several preliminary studies stated the functions of mosques in socio-religious terms,³ education,⁴ politics,⁵ culture,⁶ and various aspects of the daily Muslim life.⁷

Mosque can also prove the process of Islamization in an area,⁸ such as the presence of Indian-Muslim ethnicity in North Sumatra. This region consists of several 'Indian mosques,' with strong associations comprised of builders and managers. Since time immemorial, Muslim and non-Muslim ethnic Indians have been an essential part of the North Sumatran population.⁹ Although smaller than the non-Muslims, this ethnicity played an extraordinary historical role as an important part of the elite of the Malay kingdoms of Deli and Serdang.¹⁰ This is also in addition to their significant social, political, and economic roles to history and Acehnese intellectuals during the Iskandar Muda era.¹¹

Historically, the Indian community established mosques in Medan, Pematangsiantar, and Tebing Tinggi. However, those in Medan, namely Ghaudiyah, Jamik, and Tajul Madras, are more well-known, as stated in.¹² Over the years, very little attention has been given to the Indian mosques in Pematangsiantar and Tebing Tinggi.¹³ The strength of the link between mosques and the cultural identity of Indian-Muslim immigrants in Malaysian and Arabic contexts were analyzed in and.¹⁴

This study analyzes the important role played by the Al-Mukhlis Mosque, formerly known as the Keling Mosque, in explaining the process of Indian-Muslim entry into North Sumatra and their contribution to religious as well as social life. Historically, this Mosque is close to the Ghaudiyah Mosque, the oldest Indian Mosque in Medan. Al-Mukhlis Mosque is also an interesting structural edifice to study due to its geographical position. Tebing Tinggi is located at the Sumatra Cross Road, connecting North and West Sumatra. This route is also very dynamic because it connects Medan City with the tourist area of Toba Lake, currently undergoing massive development. The mosque has developed rapidly in recent times, exceeding those of other Indian mosques in the province.

It also analyzes the Al-Mukhlis Mosque, focusing on the history and context of its development, physical characteristics, and governance. Through these aspects, it is clear that the Indian-Muslim plays an essential role in the socio-religious life of Tebing Tinggi. Although this population is not as large as it was in the past, Al-Mukhlis Mosque makes its participation visible with a possible increase in recent times. This is motivated by their status as holders of endowments and contributors to economic growth, primarily through Muhammad Abbas, the owner of an Indian Restaurant.

Methodology

Similar to historical study, data were collected from three sources, namely informants, documents, and observation at the site of Al-Mukhlis Mosque. The main informant provided is Muhammad Abbas of Indian-Muslim descent, the mosque's administrator. The most important source of documents is in the form of a copy of the Tebing Tinggi Religious Court decision Number: PA-b/8/PEN/544/85/86, which describes the mosque's condition in 1985 and records several important events in the past through the witnesses presented in court. The steps for managing data include determining the topic and its elements, identifying and collecting data sources according to the three types mentioned above, evaluating the quality of sources and their affordability, and understanding and interpreting the sources and data obtained. This study follows the procedures and stages of data processing that are generally suggested in historical study methodology books written by.¹⁵

Results and Discussion

Indian-Muslims on Tebing Tinggi: Historical Sketch

Indian-Muslims living in North Sumatra generally admit that their ancestors arrived in the area at the end of the 19th century. They were attracted by the economic progress of this region, which was mainly driven by the development of Dutch plantation companies. This historical analysis is similar to this ethnicity found in Tebing Tinggi, which was under the control of the Deli of the Padang Kingdom from the end of the 19th century until the beginning of the 20th century with partial independence between periods.¹⁶

Apart from being plantation workers, Indian-Muslims also pursued a trading profession. Some argue that the majority living in the province are traders and not garden workers. Muhammad Abbas, a resident of this ethnicity's descent, attested to arriving at the city in 1984, about 44 years after his father, Jipian Farid, relocated to the region. Their family hails from Kerala in the Malabar region (Arabic, Malibar) of South India, which has close links with the archipelago, in the context of being the hometown of some this ethnicity immigrants. The region's name plays an important role in the scientific genealogy of Nusantara Islam through a great scholar Ahmad Zayn al-Din ibn 'Abd al-Aziz al-Malibari. One of the important works of this scholar-writer is entitled "Fath al-Mu'in bi-Syarh Qurrat al-'Ayn bi-Muhimmat al-Din." This book is widely circulated by various Middle Eastern and local publishers in Indonesia which available in *Bahasa* version.¹⁷ According to an expert, this is one of the essential reference books in the study of Fiqh Syafiiyah in Indonesian Islamic boarding schools.¹⁸ Muhammad Abbas is acquainted with several critical Indian-Muslim figures in the city, such as Abdul Hamid, which currently is the owner of the Malabar Shop on Ahmad Yani Street. Abdul Hamid was the son of Muhammad Bawa, an earlier generation Indian in the country, who played an essential role in constructing Al-Mukhlis Mosque.

Some Indian-Muslim immigrants returned to their hometowns in India because they were less successful in their overseas journey. Others returned due

to family reasons, as in the case of Kuti Kaka, the first waqf of Al-Mukhlis Mosque. Another important reason was when the Indonesian government carried out post-independence population restructuring as a sovereign state to determine the certainty of everyone who resides in its territory. This policy naturally has implications for many people of foreign nationality or descent. According to Mr. Muhammad Idris and Mrs. Badrunnisa, ethnic Indians were given two options. The *first* was to become Indonesian citizens by processing certain population documents, while the *second* was to remain citizens of their country of origin. This second choice led to the return of many Indian-Muslims to their home country. Those who select to remain as Indian citizens were allowed to live in the country after the mandatory completion of their immigration documents. Furthermore, their rights also adjust to the provisions as foreigners.

The general description obtained is that quantitatively, the number of Indian-Muslim residents in the city was significant, which led to the creation of Kampung Keling. However, this number has decreased over the years due to reasons that have not been fully explained. Muhammad Abbas admits that at this study period, the number of this ethnicity in the city was approximately 20 families. They have not stopped contributing to the overall growth of the economy and religion. In fact, in recent years, their contribution has grown, specifically through Al-Mukhlis Mosque and the Indian Restaurant on Ahmad Yani Street. These two points have become a kind of historical representation that will continue to show the contribution of this ethnicity to the city.

Mosque History

Al-Mukhlis Mosque, formerly known as Keling, is one of the oldest mosques located in Tebing Tinggi. The oldest is Nur Addin, founded in 1856, during the Padang Kingdom. The relatively clear historical data concerning Al-Mukhlis Mosque only contains information from 1920. Although some oral information circulates across generations, its accuracy is challenging to measure. Among the relatively popular opinions is that the mosque complex was initially used for Hindu worship before it was converted into a mosque. The owner handed over the worship place to Muslims due to the unavailability of Hindu ancestry. Later, a mosque was built on it, which was popularly known as Keling before the name was changed to Al-Mukhlis Mosque. Abdurrahman Nasution, one of the Mosque's administrators, was among those who held this information, which has been circulated and quoted in several online articles, such as the one released by the Sumut Pos newspaper on March 23¹⁹ and the post of a blogger.²⁰

Muhammad Abbas firmly stated that the information was false. This is indicated as follows:

No, no, this place was not ever a temple, rather it was in Kampung Keling, a different location... because of the official website... it becomes a problem. Al-Mukhlis Mosque was not considered a former temple due to the Waidor case. This authentic data [the Religious Court document] is evidence to refute that it was not a temple. ... However, in the past, the Mosque was re-shaped

from the Indian building. At that time, the old people used lamps with a multilevel model, which were generally made of brass due to lack of electricity. Presently, the lamp is now considered a Hindu identity, while in the real sense, it is not. In ancient times, mosques in India also used the same type of lamp..... for lighting. Maybe in ancient times, there was such a [lamp] [at Al-Mukhlis Mosque], and people assumed that it was a Hindu temple.

Abbas further stated that no one conveyed such information in the judicial process of confirming the waqf status of mosque land at the Religious Courts from 1985 to 1986. Meanwhile, in the judicial process, the opinions of witnesses on the existence of the mosque were recorded. Some senior age people who knew of the existence and past journey of the mosque refused to make statements concerning Al-Mukhlis Mosque. However, it is definitely fortunate for this study because Abbas handed over a copy of the Religious Court Decree Number: PA-b/8/PEN/544/85/86. The authentic document contains the explanations of the official witnesses who were summoned to court. Therefore, Abbas is looking for ways to change and straighten this information.

This problem is difficult to be solved completely, specifically due to the lack of authentic historical sources on the origin of the mosque. The information available is principally from secondary sources, with the official record of the Religious Court having a certain formal advantage. The court was not intended to examine the issue of the origin of waqf before it became a mosque.

The history of Al-Mukhlis Mosque started in 1920, as stated in Religious Court Decree. In that year, an Indian-Muslim named Kuti Kaka donated a piece of land and two houses located on Jln. Ahmad Yani intersection Jln. Sakti Lubis, Pasar Baru Village, Padang Hulu Subdistrict, Tebing Tinggi City. The construction of a mosque accompanied the endowment by Kuti Kaka with support from Kapiten Keling. A Kapiten is a person appointed by the Dutch government as a leader of an ethnic and its intermediary group.²¹ The cost of building the mosque came from donations from the surrounding Muslims, specifically those of Indian and Arab descent. The contribution from the Indian-Muslim community is much more significant than other groups, hence, the mosque is commonly referred to as Keling Mosque.

A detailed architectural description of the first Al-Mukhlis Mosque building has not been found. However, Abdurrahman Nasution, one of the Mosque's administrators, stated that the first building used many "temple-like ornaments," which was one of the reasons for the restoration in 1932 and 1936.

In 1950, the mosque was renovated again, and at this time, the manager was Muhammad Bawa (b. 1904), the son of Kuti Kaka, who returned to India in the 1940s. There is no satisfactory specific explanation on the return of Kuti Kaka to India because this practice often occurs among Indian immigrants. The local Muslim community worked together to rebuild their mosque with the help of Sutan Rahmad, the local village head at that time. Two houses were also built as part of the Mosque's waqf. The most important thing from the restoration in

1950 was the renaming of Keling Mosque to Al-Mukhlis, which is continuously used presently.²²

The decision to change the name of Keling Mosque to Al-Mukhlis in 1950 was intended to remove the bad stigma of the term Keling, which does not have any bad connotation academically. The term refers to a Kalinga kingdom, which was once victorious and very important in the history of southern India. However, in the cultural process in the Malay world, the term Keling (black) is perceived as demeaning and insulting; hence, it was later stigmatized among Indians. Medan, a residential area of ethnic Indians on Jalan Zainul Arifin, was renamed Kampung Madras in 2008, according to the community's requests.²³ Keling still maintains that name presently, and the choice of a new name, Al-Mukhlis Mosque, makes it more integrated with the custom of naming mosques in the surrounding area. Al-Mukhlis, which means 'Sincere People', clearly has a strong affinity with prayer as the main activity in the mosque. The highest criterion of Islamic worship is sincerity, and in general, Indonesian Muslims do not name mosques based on ethnicity or region because they represent more of the qualities expected of Islamic worship, such as Al-Ikhlashiyah, Al-Tawwabin, Istiqamah, Bayt al-Rahman, Bayt al-Sujud, etc.

According to Abdurrahman Nasution, Al-Mukhlis Mosque was renovated in 1978, which emphasized on the architectural characteristics by providing a dome on top of the building. In the context of the Malay world, the dome attached to the Mosque is a strong architectural identity. It is already known and became an essential part of the architecture in a broader context long before the Islamic era.²⁴

In line with the times, specifically the progress of Tebing Tinggi City, it is necessary to emphasize the status of the Mosque's waqf. Therefore, Aidrus Tajuddin ibn H. Muhammad Bawa [ibn Kuti Kaka], in 1985 and at the age of 32, applied to the Tebing Tinggi Religious Court. A petition copy of the Tebing Tinggi Religious Court Decision Number: PA-b/8/PEN/544/85/86, submitted on December 18, 1985, requested two things. The *first* is the ratification and stipulation of waqf over a plot of land, a mosque, and two houses on Jalan Ahmad Yani/Sakti Lubis, Pasar Baru Village, Padang Hulu Subdistrict, Tebing Tinggi City. The *second* is the determination of the Petitioner as Nazir of Waqf Land and Mosque.

Overall, Aidrus Tajuddin's application was approved and determined by the Tebing Tinggi Religious Court. A copy of the related Decision contains the following:

1. Granting the Petitioner's Application.
2. Stipulating that "Land and the Al-Mukhlis Mosque along with 2 houses located at Sakti Lubis Sreet/A. Yani Sreet No 38 Tebing Tinggi" are legal "*Waqf*" from Indonesian citizens of Indian descent who are Muslims.
3. Determining the Petitioner (Aidrus Tajuddin) as a temporary "*Nazir*" for the waqf until the election of a new *Nazir*.
4. Charging the Petitioner to pay all costs incurred in this case for IDR 18.000.

This stipulation was dated January 20, 1986, which coincided with 10 Jumadil Awal 1406, after going through a trial led by Chief Judge Drs. A. Khatib Rasyid with Member Judges: M. Ridwan Siregar, BA, Effendi Hasibuan and Substitute Registrar Rusli Thamrin, BA.²⁵ The submission of the waqf determination to the Religious Court conducted at the end of 1985 was a very strategic action for the history of Al-Mukhlis Mosque. This is because getting an official determination shows the manager's compliance with Islamic law related to waqf. Therefore, determining its status to the Religious Court is very anticipatory towards potential problems. Aidrus Tajuddin as the administrator of Al-Mukhlis Mosque, acted intelligently to secure its waqf. According to Syahputra and Khalid (2020), several Muslim mosques have become objects of dispute due to the absence of legal documents that support their status. The pattern of disputes related to waqf and the motives involved vary.²⁶

The judicial process and the determination of the waqf land status and nazir of Al-Mukhlis Mosque took place rapidly. The Application and Determination Letter are dated December 18, 1985, and January 10, 1986.²⁷ This shows that there are no disputes regarding the status of the inherent land and buildings. The judicial process is entirely a determination established in 1986, and since then, no one has disputed or challenged the determination until now. It can be noted that Indonesia only passed a law on waqf through Law Number 41 of 2014, which also confirms the very good anticipation of Al-Mukhlis Mosque manager.

The event can be viewed from several perspectives. First, the development of Tebing Tinggi City has made mosque land situated in the middle of the city and close to the main road connecting the provinces more expensive. Second, because of its position on the side of the causeway, the land contains an enormous business potential and is attractive to various parties, specifically businessmen with capital.

The legal status is a more solid basis for the development of Al-Mukhlis Mosque. Over time, the need to rebuild the msque and improve its services to the congregation arose. The mosque building also looked inferior compared to other new majestic business buildings within the same environment. After careful planning, the redevelopment process started in 2014, and during this process, the entire *waqf* land was used as the mosque site. Therefore, the mosque became wider and capable of serving the congregations in greater numbers. This is important, considering the development of the Mosque's population and its increasing popularity as a stopover place for travelers on the Medan-Toba Lake route. Abbas also noted potential differences of opinion among Muslims concerning the management of the two shophouses. However, incorporating the two houses into a part of the mosque closes that potential.

The groundbreaking for this redevelopment was conducted by the Deputy Mayor of Tebing Tinggi, H. Irham Taufik, and several other high-ranking officials, namely Deputy Chief of Resort Police Zahrie, Chairman of Commerce and Industry Chamber H.M. Daniel Sultan, and Head of the Religion Ministry

H.M. Hasbie. The Chairman of the Development Committee. Muhammad Abbas, explained that the estimated funds needed were around IDR 1,500,000,000 (one billion five hundred million rupiahs). At the start of the construction, the Committee already had an initial fund of IDR 350,000,000 (three hundred and fifty million rupiah). During the construction stage, they worked hard to collect funds from various donors, such as entrepreneurs of Indian and Arab descent and Muslims in general. Abbas, an Indian restaurant entrepreneur, played a significant role in providing funds, both as a direct contributor and liaison to other donors. The land area of 310 m² has been fully developed from its previous state. Al-Mukhlis Mosque was renovated into a wider and more comfortable structure in 2014.

Governance

The management of Al-Mukhlis Mosque experienced changes for centuries, which were not recorded until 1986. However, important figures who determined its management can reconstruct the unregistered historical data. At the beginning of its establishment, Kuti Kaka acted as a central figure in the management of the mosque as an institution 'owned' by the Muslim community. Therefore, the Mosque Management in the early days needs to be carried out as part of the socio-religious activities of the surrounding Muslims. For the Indonesian context, the existence of a formal structure of the Mosque Management is a recent practice, except for the case of the Royal Mosque.

When Kuti Kaka decided to return to India in the 1940s, Muhammad Bawa took over as the central figure in the management of Al-Mukhlis Mosque. It was gathered that the 1950 restoration involved the local village head in the interpretation and management of the mosque involved in the wider community. The increasing number of parties involved and rise in economic value increased the role of the mosque. It was later discovered that in the 1980s, the manager of Al-Mukhlis Mosque was Aidrus Tajuddin, Muhammad Bawa's son. This is true because Aidrus was the one who took the initiative to apply for the determination of the Mosque's waqf status and, at the same time, was determined a Nazir waqf, as recorded in the official documents of the Tebing Tinggi Religious Court. There is no information on when the election of Nazir was first carried out as mandated by the Religious Court.²⁸

In Indonesia, improvements in mosque management started in the 1970s, after going through previous discourses which enabled adjustments. The management structure is in accordance with the Office of the Ministry of Religion provisions. In 2014 the structure consisted of a chairman, deputy chairman, secretary, treasurer, *da'wah* section, development section, and

women's section. According to Abbas, only the chairman and treasurer are assisted by the cleaning team.

Based on the statements of Abbas and Nasution, the operational funds were obtained from Muslims living around the mosque and passers-by. In this mosque, a special infaq tube is provided to make it easier for pilgrims. Its strategic position and cleanliness have made it a favorite stopover for travelers. Some of them also contributed to Al-Mukhlis Mosque. Muhammad Abbas, one of the administrators and owner of the adjacent Indian Restaurant, pays attention to the prosperity of the Mosque. When asked, the respondents refused to mention the amount of the assistance because they are part of the Indian-Muslim lineage who has been in charge of the mosque since the beginning.

Variety of Activities

Al-Mukhlis Mosque is used for several things, generally grouped into worship, education, and social activities.

Worship Activities

The essential function is that it acts as a place of congregational prayer related to Islamic teachings that strongly encourage its implementation. The statement from the manager of Al-Mukhlis Mosque confirms that Muslims are mandated to pray five times daily. The congregation of the mosque is the surrounding community continues to get denser. Referring to the Central Statistics Agency data for Tebing Tinggi City, the population around Al-Mukhlis Mosque, namely Padang Hulu Sub-District, is predominantly Muslim with a growth rate of 1.94% in 2020-2021.²⁹ Abdurrahman explained that the number of worshipers had grown significantly in recent years. The occupancy level of mosques varies. For the Fajr, Zuhur, and Asr prayers, the congregation is usually around 40 people, and it is more crowded when the Maghrib and Isha pray.

The travelers are also an important part of the congregation due to their position between Medan-Toba Lake and the highway. Based on the information from the mosque manager, these travelers tend to stop at Maghrib and Isha on Sundays while heading home after recreation around Toba Lake towards Medan. Some deliberately depart in the afternoon to rest, pray Maghrib/Isha at Al-Mukhlis Mosque, and then have dinner at an Indian Restaurant adjacent to the Mosque. Therefore, with this position, Al-Mukhlis Mosque is not ever closed, rather, it is open 24 hours a day, 7 days a week.

In addition to the five daily prayers, Al-Mukhlis Mosque also facilitates the Friday prayers, which was the sole reason for its original design. It consists of a mihrab and pulpit, which are deliberately elevated to make it easier for all pilgrims to see and hear the sermon (*khutbah*). The mosque is also equipped with

a good sound system, allowing worshipers to hear the sermon from all corners of the prayer room on the 1st and 2nd floors. According to the manager, there are approximately 100 congregations of Friday prayers from around the mosque, other areas of the city and travelers. Based on observations, the occupancy rate of Al-Mukhlis Mosque is quite high, with almost all parts filled with worshipers during Friday prayers. This is because of the strategic position of the mosque in addition to its clean and comfortable condition.

From the manager's explanation, the preachers (*khatib*) came from around the city. The mosque failed to strictly define the topic of the Friday sermon strictly but left entirely to the choice of each preacher. Concerning religious ideology, Abbas stated that their family had a Hanafiyah background, as was common in Malabar society. However, the average community adheres to the Shafii school, with the understanding of Syafiiyah dominating the religious practice at Al-Mukhlis Mosque. The manager further stated that teaching a controversial or distorted understanding is not justified.

In Ramadan, Al-Mukhlis Mosque facilitates tarawih prayers and becomes a place of i'tikaf with increased enthusiasm for giving alms. The mosque manages *infaq*, alms, and *zakat fitrah* distributed to the poor in the vicinity and the Mosque's activities.

Educational Activities

According to Junaidi, one of the administrators, Al-Mukhlis Mosque manages religious recitations popularly known as a *majelis taklim*. Before the Covid-19 Pandemic, regular recitations were held every Saturday morning, filled with Ustadz from around Tebing Tinggi, Ustadz Abuzul Khair and Ustadz Khair. However, this routine has been suspended since the pandemic following the government's directive on limiting activities that involve large numbers of people. It is also known that political matters are forbidden during the recitation. The topics that are allowed to be discussed are limited to religious guidance according to the correct understanding of the standard schools of *Ahlussunnah Waljamaah*. The management always ensures that the recitation material presented is not a controversial and misguided sect-like Ahmadiyah and Shia.

Al-Mukhlis Mosque also manages an MDTA (Madrasah Diniyah Takimiliyah Awaliyah) where the basics of Islamic religious knowledge are taught and packaged into several subjects such as Quran Hadith, Arabic, Morals, *Tawhid*, Jurisprudence (*Fiqh*), and Dates (*tarikh*). It operates from Monday to Friday and is held on the second floor.

Social activity

Al-Mukhlis Mosque opens 24 hours every day because many travelers stop at the mosque to pray while relaxing. Its position on the track between Medan and the Toba Caldera tourist area makes this mosque the right choice as a stopover. The recent improvement in the condition of the mosque to be more spacious, cleaner, tidier, beautiful and comfortable has triggered an increase in the number of people.

The presence of an Indian Restaurant next to the Mosque also makes it a more interesting stopover. It enables travelers to pray and rest while eating Indian-style food. This restaurant itself has experienced rapid development in recent years, despite being greatly affected by the pandemic. From a humble shophouse about a decade ago, it has become three times more spacious and more comfortable. The variety of menus offered is also growing with Abbas as the owner and caretaker of the terrace of Al-Mukhlis Mosque. The position at the eastern end of the Medan-Tebing Tinggi toll road also significantly attracts many pedestrians to the mosque to pray, eat, and then continue their journey. Therefore, the journey seems to have ended because several tens of kilometers to Medan feel closer to the operation of the Medan-Tebing Tinggi freeway since 2019.

The utilization of Al-Mukhlis Mosque refers to local customs, with the main aim of prayer worship. However, its strategic position creates a stopover for travelers and plays a significant role in settling community disputes.³⁰ This further creates a symbiotic relationship between the mosque and the adjacent Indian Restaurant. Both are mutually important factors for the successful independence of the economic context of the mosque.

Conclusion

The pace of socio-religious progress has promoted the proper development of Al-Mukhlis Mosque within a century in Tebing Tinggi City. Its services to pilgrims continue to experience both quantitative and qualitative improvements with the stability of the *waqf* status as the development foundation. Another very important factor is the stability of the availability of managed funds, specifically supported by Indian Restaurants. The presence of tourists is also a determining factor in the prosperity of the mosque, both in the context of its occupancy and the economic contribution.

The name Al-Mukhlis Mosque no longer indicates Indianness, but the presence of the adjacent Indian Restaurant continues to maintain the Mosque's link with the arrival of the Indian-Muslim community to the city since the late 19th century. Although the remaining this ethnicity population is small, their contribution to this city will continue to be maintained through the mosque. This is because the

existing economic potential eliminates any obstacle for them to continue to increase their contribution in the future. The Mosque is expected to be the center of the revival of this ethnicity contribution to North Sumatra, as the same thing also occurred in the long history of Islamic civilization.

References

- Abdurrahman, Dudung. *Metode Penelitian Sejarah*. Jakarta: Logos, 1999.
- Abdurrahman, M. Kasim. "Arsitektur Masjid Jami' Sultan Ayyub Sanggau." *Lektur Keagamaan* 12, no. 1 (2014): 235–56. <https://doi.org/10.31291/jlk.v12i1.35>.
- Al-Malibari, Zain al-Din ibn 'Abd al-Aziz. *Fathul Mu'in, Pedoman Ilmu Fikih*. Bandung: Penerbit Husaini, 2003.
- Asari, Hasan. *Menyingkap Zaman Keemasan Islam: Studi Atas Lembaga-Lembaga Pendidikan*. Edisi Revi. Bandung: Citapustaka Media, 2007.
- . *Sejarah Pendidikan Islam: Membangun Relevansi Masa Lalu Dengan Masa Kini Dan Masa Depan*. Medan: Perdana Publishing, 2018.
- Asari, Hasan, and Zaini Dahlan. "Sejarah Keagamaan Dan Sosial Masjid-Masjid Tua Di Langkat." *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 333–64. <https://doi.org/10.31291/jlk.v18i2.850>.
- Azmi, Ezwani, and Muhamad Zamani Ismail. "Cultural Heritage Tourism: Kapitan Keling Mosque as a Focal Point and Symbolic Identity for Indian Muslim in Penang." *Procedia—Social and Behavioral Sciences* 222 (2016): 528–38. <https://doi.org/10.1016/j.sbspro.2016.05.211>.
- BPS. "Kota Tebing Tinggi Dalam Angka 2022." Tebing Tinggi: T.T., 2022.
- Guinness, Martin van. *Kitab Kuning: Pesantren Dan Tarekat*. Bandung: Mizan, 1995.
- Haliman. *Metode Penelitian Sejarah*. Yogyakarta: Penerbit Ombak, 2012.
- Gazalba, Sidi. *Mesjid Pusat Ibadat Dan Kebudayaan Islam*. Jakarta: Pustaka Alhusna, 1989.
- Hutagalung, Stella Aleida. "Haji Badar Daeng Pawero: A Bugis Imam and His Roles in Maintaining Islamic Law and Bugis Adat in Kupang." In *Mosques and Imams: Everyday Islam in Eastern Indonesia*, 194–218. Singapore: NUS Press, 2021.
- IAN. "Masjid Al-Mukhlis Gantikan Keberadaan Kuil Di Tebing Tinggi." Sumut Pos.co, 2013.
- Khalik, Abdul. "Masjid Keling T. Tinggi, Berusia Hampir Seabad Dipugar Lagi," 2013.
- Kuntowijoyo. *Metodologi Sejarah*. Yogyakarta: Tiara Wacana, 2003.
- . *Penjelasan Sejarah (Historical Explanation)*. Yogyakarta: Tiara Wacana, 2008.
- Kurniawan, Syamsul. "Masjid Dalam Lintasan Sejarah Umat Islam." *Jurnal Khatulistiwa: Journal of Islamic Studies* 4, no. 2 (2014): 169–84. <https://doi.org/10.24260/khatulistiwa.v4i2.258>.
- Lombard, Denys. *Kerajaan Aceh Jaman Sultan Iskandar Muda (1607-1636)*. Jakarta: Balai Pustaka, 1986.
- Lubis, Z. B. "Kajian Awal Tentang Komunitas Tamil Dan Punjabi Di Medan: Adaptasi Dan Jaringan Sosial." *Etnovisi: Jurnal Antropologi Sosial Budaya* 1, no. 3 (2005): 136–46.
- M Quraish Shihab. *Wawasan Quraish Sbbab (Tafsir Maudbui Atas Pelbagai Persoalan Umat)*. Bandung: Mizan, 1996.
- Mani, A. "Indians in North Sumatra." In *Indian Communities in Southeast Asia*, edited by K. S. Shandu and A. Mani. Singapore: ISEAS, 1993.
- Mansur, Amril. "Masjid Dan Transformasi Sosial Etis: Upaya Pemberdayaan Masjid Dalam Kehidupan Sosial." *Jurnal Innovation* 10, no. 1 (2010).

- Murtadlo, Muhamad. "Masjid Kraton Sambas Dalam Konstelasi Pembaharuan Islam Di Kalimantan Barat." *Jurnal Lektur Keagamaan* 12, no. 1 (2014): 207–34. <https://doi.org/10.31291/JLK.V12I1.34>.
- Pengadilan Agama, Tebing Tinggi. "Salinan Keputusan Pengadilan Agama Tebing Tinggi." Tebing Tinggi, 1986.
- Reda, Nevin. "Women in the Mosque: Historical Perspective on Segregation." *The American Journal of Islamic Social Sciences* 21, no. 2 (2004): 77–97. <https://doi.org/https://doi.org/10.35632/ajis.v21i2.504>.
- Robinson, Kathryn M., ed. *Mosques and Imams: Everyday Islam in Eastern Indonesia*. Singapore: NUS Press, 2021.
- Saefullah, Asep. "Masjid Kasunyatan Banten: Tinjauan Sejarah Dan Arsitektur." *Jurnal Lektur Keagamaan* 16, no. 1 (2018): 127–58. <https://doi.org/10.31291/jlk.v16i1.486>.
- Saenong, Faried F. "Mediating Religious and Cultural Disputes: Imam Desa and Conflict Resolution in Rural Indonesia." In *Mosques and Imams: Everyday Islam in Eastern Indonesia*, edited by Kathryn M. Robinson, 44–63. Singapore: NUS Press, 2021.
- Sila, Muhammad Adlin. "Lebe and Sultan: Serving the Mosque and Sustaining Royal Authority." In *Mosques and Imams: Everyday Islam in Eastern Indonesia*, edited by Kathryn M Robinson, 24–43. Singapore: NUS Press, 2021.
- Sinar, Tuanku Luckman. *Bangun Dan Runtuhnya Kerajaan Melayu Di Sumatera Timur*. Medan, n.d.
- . *Orang India Di Sumatera Utara*. Medan: Forkala, 2008.
- . *Sejarah Medan Tempo Doeloe*. Medan: Sinar Budaya Grup, 2011.
- Siregar, Ibrahim. "Penyelesaian Sengketa Wakaf Di Indonesia: Pendekatan Sejarah Sosial Hukum Islam." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 1 (2012): 122–37. <https://doi.org/http://dx.doi.org/10.30821/miqot.v36i1.111>.
- Siswayanti, Novita. "Fungsi Masjid Sendang Duwur Sebagai Wujud Akulturasi Budaya." *Jurnal SMaRT* 02, no. 02 (2016): 143–53.
- Stark, Jan. "Indian Muslims in Malaysia: Images of Shifting Identities in the Multi-Ethnic State." *Journal of Muslim Minority Affairs* 26, no. 3 (2006): 383–98. <https://doi.org/10.1080/13602000601141398>.
- Sugiyanti, Sri, Puspa Dewi, Handiwati Hasibuan, and Judi Wahjudin. *Masjid Kuno Indonesia*. Jakarta: Direktorat Perlindungan dan Pembinaan Peninggalan Sejarah dan Purbakala, 1999.
- Syarif, Fajar, and Muhammad Ansor. "Mosque and Reproduction of Arab Identity in the Hadrami Community in Betawi." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 9, no. 1 (2020): 78–114. <https://doi.org/10.31291/hn.v9i1.565>.
- Takari, Muhammad. *Mengenal Budaya Masyarakat Tamil Di Kota Medan*. Medan: Fakultas Ilmu Budaya Universitas Sumatera Utara, 2013.
- Talmon-Heller, Daniella. *Islamic Piety in Medieval Syria: Mosques, Cemeteries and Sermons under the Zangids and Ayyubids (1146-1260)*. Leiden: E. J. Brill, 2007.
- Weisbin, Kendra. "Introduction to Mosque Architecture," n.d.
- Winn, Phillip. "Mosques and Their Communities in Northern Ambon, Maluku:

Exploring Local Traditions as Islamic Practice in Indonesia.” In ⁴ *Mosques and Imams: Everyday Islam in Eastern Indonesia*, 171–93. Singapore: NUS Press, 2021.

WSI. “Dari Kampung Keling Ke Kampung Madras.” Kompas.com, 2008.

Endnotes:

- ¹ Muhammad Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2013), 59-65; Sidi Gazalba, *Mesjid Pusat Ibadat Dan Kebudayaan Islam* (Jakarta: Pustaka Alhusna, 1989), 397; Syamsul Kurniawan, "Masjid Dalam Lintasan Sejarah Umat Islam," *Jurnal Khatulistiwa: Journal of Islamic Studies* 4, no. 2 (2014): 169-84, <https://doi.org/10.24260/khatulistiwa.v4i2.258>.
- ² Sri Sugiyanti et al., *Masjid Kuno Indonesia* (Jakarta: Direktorat Perlindungan dan Pembinaan Peninggalan Sejarah dan Purbakala, 1999), 27; Daniella Talmon-Heller, *Islamic Piety in Medieval Syria: Mosques, Cemeteries and Sermons under the Zangids and Ayyubids (1146-1260)* (Leiden: E. J. Brill, 2007), 320; Kurniawan, "Masjid Dalam Lintasan Sejarah Umat Islam, 175."
- ³ Hasan Asari and Zaini Daud, "Sejarah Keagamaan Dan Sosial Masjid-Masjid Tua Langkat," *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 333-64, <https://doi.org/10.31291/jlk.v18i2.850>; Nevin Reda, "Women in the Mosque: A Historical Perspective on Segregation," *The American Journal of Islamic Social Sciences* 21, no. 2 (2004): 77-97, <https://doi.org/https://doi.org/10.35632/ajis.v21i2.504>; Amril Mansur, "Masjid Dan Transformasi Sosial Etis: Upaya Pemberdayaan Masjid Dalam Kehidupan Sosial," *Jurnal Innovation* 10, no. 1 (2010): 1-10.
- ⁴ Hasan Asari, *Menyingkap Zaman Keemasan Islam: Studi Atas Lembaga-Lembaga Pendidikan*, Edisi Revisi (Bandung: Citapustaka Media, 2007), 44-54; Hasan Asari, *Sejarah Pendidikan Islam: Membangun Relevansi Masa Lalu Dengan Masa Kini Dan Masa Depan* (Medan: Perdana Publishing, 2018), 26.
- ⁵ Muhammad Adlin Sila, "Lebe and Sultan: Serving the Mosque and Sustaining Royal Authority," in *Mosques and Imams: Everyday Islam in Eastern Indonesia*, ed. Kathryn M Robinson (Singapore: NUS Press, 2021), 24-33.
- ⁶ Novita Siswayanti, "Fungsi Masjid Sendang Duwur Sebagai Wujud Akulturasi Budaya," *Jurnal SMaRT* 02, no. 02 (2016): 143-53; Faried F. Saenong, "Mediating Religious and Cultural Disputes: Imam Desa and Conflict Resolution in Rural Indonesia," in *Mosques and Imams: Everyday Islam in Eastern Indonesia*, ed. Kathryn M. Robinson (Singapore: NUS Press, 2021), 44-63; Phillip Winn, "Mosques and Their Communities in Northern Ambon, Maluku: Exploring Local Traditions as Islamic Practice in Indonesia," in *Mosques and Imams: Everyday Islam in Eastern Indonesia* (Singapore: NUS Press, 2021), 171-93; Stella Aleida Hutagalung, "Haji Badar Daging Pawero: A Bugis Imam and His Roles in Maintaining Islamic Law and Bugis Adat in Kupang," in *Mosques and Imams: Everyday Islam in Eastern Indonesia* (Singapore: NUS Press, 2021), 194-218.
- ⁷ Kathryn M. Robinson, ed., *Mosques and Imams: Everyday Islam in Eastern Indonesia* (Singapore: NUS Press, 2021), 356.
- ⁸ M. Kasim Abdulrahman, "Arsitektur Masjid Jami' Sultan Ayyub Sanggau," *Lektur Keagamaan* 12, no. 1 (2014): 235-56, <https://doi.org/10.31291/jlk.v12i1.35>; Muhamad Murtadlo, "Masjid Kraton Sambas Dalam Kontelasi Pembaharuan Islam Di Kalimantan Barat," *Jurnal Lektur Keagamaan* 12, no. 1 (2014): 207-34, <https://doi.org/10.31291/JLK.V12I1.34>; Asep Saefullah, "Masjid Kasunyatan Banten: Tinjauan Sejarah Dan Arsitektur," *Jurnal Lektur Keagamaan* 16, no. 1 (2018): 127-58, <https://doi.org/10.31291/jlk.v16i1.486>.
- ⁹ A. Mani, "Indians in North Sumatra," in *Indian Communities in Southeast Asia*, ed. K. S. Shandhu and A. Mani (Singapore: ISEAS, 1993), 43; Z. B. Lubis, "Kajian Awal Tentang Komunitas Tamil Dan Punjabi Medan: Adaptasi Dan Jaringan Sosial," *Etnovisi: Jurnal Antropologi Sosial Budaya* 1, no. 3 (2005): 136-46; Tunku Luckman Sinar, *Orang India Di Sumatera Utara* (Medan: Forkala, 2008), 7.
- ¹⁰ Sinar, *Orang India Di Sumatera Utara*, 7.
- ¹¹ Denys Lombard, *Kerajaan Aceh Jaman Sultan Iskandar Muda (1607-1636)* (Jakarta: Balai Pustaka, 1986), 68.
- ¹² Muhammad Takari, *Mengenal Budaya Masyarakat Tamil Di Kota Medan* (Medan: Fakultas Ilmu Budaya Universitas Sumatera Utara, 2013), 36; Sinar, *Orang India Di Sumatera Utara*, 9.
- ¹³ Jan Stark, "Indian Muslims in Malaysia: Images Shifting Identities in the Multi-Ethnic State," *Journal of Muslim Minority Affairs* 26, no. 3 (2006): 383-98, <https://doi.org/10.1080/13602000601141398>;

- ³⁴ Ezwani Azmi and Muhamad Zamani Ismail, ⁵ “Cultural Heritage Tourism: Kapitan Keling Mosque as a Focal Point and Symbolic Identity for Indian Muslim in Penang,” *Procedia—Social and Behavioral Sciences* 222 (2016): 528–38, <https://doi.org/10.1016/j.sbspro.2016.05.211>.
- ¹⁴ Fajar Syarif and Muhammad Ansor, “Mosque and Reproduction of Arab Identity in the Hadrami Community in Betawi,” *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 9, no. 1 (2020): 78–114, <https://doi.org/10.31291/hn.v9i1.565>.
- ¹⁵ Kuntowijoyo, *Metodologi Sejarah* (Yogyakarta: Tiara Wacana, 2003), 3-25; Kuntowijoyo, *Pelaksanaan Sejarah (Historical Explanation)* (Yogyakarta: Tiara Wacana, 2008), 10-19; Dudung Abdurrahman, *Metode Penelitian Sejarah* (Jakarta: Logos, 1999), 2-17; Daliman, *Metode Penelitian Sejarah* (Yogyakarta: Penerbit Ombak, 2002), 5-17.
- ¹⁶ Tuanku Luckman Sinar, *Bangun Dan Runtuhnya Kerajaan Melayu Di Sumatera Timur* (Medan, n.d.), 38.
- ¹⁹ Zain al-Din ibn 'Abd al-Aziz Al-Malibari, *Fathul Mu'in, Pedoman Ilmu Fikih* (Bandung: Penerbit Husaini, 2003), 27-35.
- ¹⁸ Martin van Bruinessen, *Kitab Kuning: Pesantren Dan Tarekat* (Banung: Mizan, 1995), 120.
- ¹⁹ IAN, “Masjid Aukhlis Gantikan Keberadaan Kuil Di Tebing Tinggi,” *Sumut Pos.co*, 2013.
- ²⁰ Abdul Kalam, “Masjid Keling T. Tinggi, Berusia Hampir Seabad Dipugar Lagi,” 2013.
- ²¹ Tuanku Luckman Sinar, *Sejarah Medan Tempo Doeloe* (Medan: Sinar Budaya Grup, 2011), 57, 84-5.
- ²² Tebing Tinggi Pengadilan Agama, “Salinan Keputusan Pengadilan Agama Tebing Tinggi” (Tebing Tinggi, 1986).
- ²³ WSI, “Dari Kampung Keling Ke Kampung Madras,” *Kompas.com*, 2008.
- ²⁴ Kendra Weisbin, “Introduction to Mosque Architecture,” n.d.
- ²⁵ Pengadilan Agama, “Salinan Keputusan Pengadilan Agama Tebing Tinggi.”
- ²⁶ Ibrahim Siregar, “Penyelesaian Sengketa Wakaf Di Indonesia: Pendekatan Sejarah Sosial Hukum Islam,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 1 (2012): 122–37, <https://doi.org/http://dx.doi.org/10.30821/miqot.v36i1.111>.
- ²⁷ Pengadilan Agama, “Salinan Keputusan Pengadilan Agama Tebing Tinggi.”
- ²⁸ Pengadilan Agama, 3.
- ²⁹ S, “Kota Tebing Tinggi Dalam Angka 2022” (Tebing Tinggi: T.T., 2022), 5.
- ³⁰ Saenong, “Mediating Religious and Cultural Disputes: Imam Desa and Conflict Resolution in Rural Indonesia,” 44–63.

ORIGINALITY REPORT

22%

SIMILARITY INDEX

22%

INTERNET SOURCES

16%

PUBLICATIONS

9%

STUDENT PAPERS

PRIMARY SOURCES

1

jlka.kemenag.go.id

Internet Source

2%

2

jurnal.ar-raniry.ac.id

Internet Source

2%

3

repository.uinsu.ac.id

Internet Source

2%

4

brill.com

Internet Source

1%

5

Submitted to Napier University

Student Paper

1%

6

Muhammad Adlin Sila, Greg Fealy.
"Counterterrorism, Civil Society Organisations
and Peacebuilding: The Role of Non-State
Actors in Deradicalisation in Bima, Indonesia",
The Asia Pacific Journal of Anthropology, 2022

Publication

1%

7

dokumen.pub

Internet Source

1%

8

repository.uin-malang.ac.id

Internet Source

1 %

9

Submitted to Leiden University

Student Paper

1 %

10

core.ac.uk

Internet Source

1 %

11

citeseerx.ist.psu.edu

Internet Source

1 %

12

Submitted to Swinburne University of Technology

Student Paper

1 %

13

etd.repository.ugm.ac.id

Internet Source

1 %

14

idr.uin-antasari.ac.id

Internet Source

1 %

15

etheses.uinsgd.ac.id

Internet Source

<1 %

16

bookshop.iseas.edu.sg

Internet Source

<1 %

17

pusatbahasaalazhar.wordpress.com

Internet Source

<1 %

18

ejournal.stiesnu-bengkulu.ac.id

Internet Source

<1 %

19

ejournal.iainbukittinggi.ac.id

Internet Source

<1 %

20

repository.library.georgetown.edu

Internet Source

<1 %

21

jurnal.umsu.ac.id

Internet Source

<1 %

22

repositori.usu.ac.id

Internet Source

<1 %

23

scriptiebank.be

Internet Source

<1 %

24

press.uchicago.edu

Internet Source

<1 %

25

Submitted to IAIN Kudus

Student Paper

<1 %

26

Vitrona Adhe Waditra, Rahtami Susanti, Bayu Setiawan. "Law Enforcement on The Case Of Setting The Score in Soccer Competition (Comparative Study in Indonesia, Netherland, and Italy)", UMPurwokerto Law Review, 2021

Publication

<1 %

27

jurnal.iaih.ac.id

Internet Source

<1 %

28

abdulkhalik-news.blogspot.com

Internet Source

<1 %

repository.upi.edu

29

Internet Source

<1 %

30

journal.walisongo.ac.id

Internet Source

<1 %

31

marymartin.com

Internet Source

<1 %

32

mafiadoc.com

Internet Source

<1 %

33

studentsrepo.um.edu.my

Internet Source

<1 %

34

Ezwani Azmi, Muhamad Zamani Ismail.
"Cultural Heritage Tourism: Kapitan Keling
Mosque as a Focal Point & Symbolic Identity
for Indian Muslim in Penang", Procedia -
Social and Behavioral Sciences, 2016

Publication

<1 %

35

ejournal.uinsaizu.ac.id

Internet Source

<1 %

36

eprints.walisongo.ac.id

Internet Source

<1 %

37

febi.uinsu.ac.id

Internet Source

<1 %

38

www.tcd.ie

Internet Source

<1 %

39 Abdul Haris Nasution, Bayu Satria. "LABUHAN DELI SEBAGAI PUSAT PEMERINTAHAN KESULTANAN DELI ABAD XVIII", Historis | FKIP UMMat, 2017

Publication

<1 %

40 Fatihunnada Fatihunnada, Hasan Basri Salim. "The Genealogy of Ali Mustafa Yaqub's Hadith Understanding", AJIS: Academic Journal of Islamic Studies, 2021

Publication

<1 %

41 Jan Stark. "Indian Muslims in Malaysia: Images of Shifting Identities in the Multi-ethnic State", Journal of Muslim Minority Affairs, 2006

Publication

<1 %

42 d-nb.info

Internet Source

<1 %

43 jurnal.uinsu.ac.id

Internet Source

<1 %

44 www.pabondowoso.com

Internet Source

<1 %

45 febi.radenfatah.ac.id

Internet Source

<1 %

46 irep.iium.edu.my

Internet Source

<1 %

ojs.staialfurqan.ac.id

47

Internet Source

<1 %

48

Johanna Pink. "Tradition and Ideology in Contemporary Sunnite Qur'ānic Exegesis: Qur'ānic Commentaries from the Arab World, Turkey and Indonesia and their Interpretation of Q 5:51", Die Welt des Islams, 2010

Publication

<1 %

49

digilib.uinsgd.ac.id

Internet Source

<1 %

50

journals.plos.org

Internet Source

<1 %

51

riset.unisma.ac.id

Internet Source

<1 %

52

www.tandfonline.com

Internet Source

<1 %

53

Zainul Fuad, Mhd Yadi Harahap, Elvi Junisa. "The Effectiveness of KHI in the Effort to Minimize Case of Divorce; Case Study at the Sigli Shar'i Court", Tribakti: Jurnal Pemikiran Keislaman, 2022

Publication

<1 %

54

ramadila.wordpress.com

Internet Source

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off